



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Alif. Lamm. Meem.</i> ¹	الْمُر
2. <i>Telka^w (she-that-afar-it^w / those^w) (are) Aya'te^w (Qur'anic statement) (of) The Book The Hakeeme² (infinite bek mah³ Possessor).</i>	تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ
3. <i>Ahudan (divine-guidance) ^x and a mercy ^w for the benefactors.</i>	هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ
4. <i>Who^r youqeymona⁴ (they^z up-to-fulfill the prescribed obligations of) the Prayer^w and youatona^x (they^z accord and fulfill the obligations of)^x the Zakata^{w5} (prescribed percentage of personal possessions)^w and they (are) by the Hereafter^w they (are) youqenoona (they^z believe with certitude).</i>	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ
5. <i>Those (are) on a hudan (divine-guidance)^x from their Lord and those they (are) the thrivers.</i>	أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
6. <i>And of the mankind who^p [he] purchases the amusement (of) discourse, to mislead [he] a'n (off) Allah's path by other than a knowledge; and yattaketha⁶ (takes and makes) it^w [he] jestingly; those, for them (is) a humiliating torment.</i>	وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ
7. <i>And if (to-be/ being) recited on him Our Aya'te^w (Qur'anic statements) [he] diverged, mustakberan⁷ (affirmably standing haughtily above submission) as if [he] heard it^w not, as if in his [both] ears a naqran (hearing-hearviness); so bashsherho⁸ (let-tell him [you^s] pleasant tidings) by a painful torment.</i>	وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّى مُّسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنِهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
8. <i>Verily who^r believed they^z and worked the righteous-works^w they, ^z for them (are) gardens^w (of) the naeeme (permanent mental and physical delights in the highest chambers of Paradise).</i>	إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم".

³ Ibid.

⁴ The word "يقيمون" is rooted in "أقام" = upheld. linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً".

So, "يقيمون" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself.

Note: Prayer and how (it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁵ See the *Lexicon* attached to this *Translation* for what exactly is the Zakah and its implications.

⁶ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in *اللسان*; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷ The word "mustakberan" = "مستكبرا" does not have an exact English equivalent *per se*. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

⁸ See the *Lexicon* attached to this *Translation* for bashashara/youbashsharo/ mubashsheron = يبشراً يبشراً يبشراً.

9. Immortals they ^z (are)in it ^w ;Allah's promise, (<i>absolutely</i>)-right; ⁹ and He (<i>is</i>) The Mighty The <i>Hakeemo</i> ¹⁰ (<i>infinite bekmah</i> ¹¹ Possessor).	خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾
10.Created [He] the Heavens ^w by other than pillars you ^z see it; ^w and cast [He]in the Earth ^w anchors ¹² (<i>catches/ fasteners/ stabilizers</i>), that not [it ^w] wobbles by you; ^b and dispersed [He]in it ^w of every a <i>dabba'ten</i> ¹³ (<i>she-moving-creature</i>); and <i>anzalna</i> (<i>We descended</i>) from the sky ^w water; so <i>anbatna</i> (<i>We sprouted</i>) in it ^w of every <i>zanjen</i> ¹⁴ (<i>category/ hue</i>) <i>kareemen</i> ¹⁵ (<i>bounteous, and of multiple uses/ effects</i>).	خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾
11. This (<i>is</i>) Allah's creation; ^x so let-you ^z show me what created who ^r (<i>are</i>) of lesser than/without Him; rather the <i>dha'lemoona</i> ¹⁶ (<i>injustice-doers</i>) (<i>are</i>) in a misguidance manifester.	هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾
12. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>aa'tayna</i> (<i>We accorded</i>) <i>Luqmana</i> the <i>bekmata</i> ¹⁷ (<i>wisdom</i>) that let-thank [you ^s] for Allah; and whoever [<i>he</i>] thanks so verily only [<i>he</i>] thanks for himself; ^w and whoever <i>kafara</i> ([<i>he</i>] <i>unbelieved/ was ingrate</i>), ¹⁸ so verily Allah(<i>is</i>)rich <i>Hameedon</i> (<i>iterativelypraised and multitudinous praiser He</i>).	وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ أَشْكُرَ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾
13. And <i>edh</i> (<i>when/ while</i>) said <i>Luqmano</i> for his son, while he exhorts ¹⁹ him: O, my little-son, ²⁰ let-not partner (<i>other deities</i>) [you ^s] by Allah; verily[the] <i>sherka</i> (<i>associating partners with Allah/ polytheism</i>) (<i>is</i>)surely an injustice great.	وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾
14.And We enjoined the mankind by his both begetters (<i>parents</i>); borne him his mother frailness over frailness; and his <i>fe'ssalo</i> (<i>weaning/ disengagement from breast-feeding</i>) in <i>aa'mayne</i> ²¹ (<i>two-years by anniversary</i>),	وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ

⁹ The word “حقًا” is *absolute objective noun*, i.e. tantamount to the *infinitive noun*, intended for *intensity*, so “*absolutely*” is prefixed. As in English there is no *infinitive noun* for such a *purpose of intensification* of the verb. See إعراب القرآن، لمحمود صافي.

¹⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

¹¹ See the *Lexicon* attached to this *Translation* for “*bekma*.”

¹² That is the mountains.

¹³ For lack of a better term I chose a “*she-moving-creature*” for “دابة,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

¹⁴ The word “زَوْجٌ” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْجٌ” is its *plural*: (1) “أَزْوَاجٌ,” which could also mean: (2) *similars*, i.e. the *look-likes*.). In this *Ayah*, according to Ibn Abbas, “ترجمان القرآن” = *explainer of The Qur'an*, meaning (5) *hues, applies*. See القرطبي واللسان.

¹⁵ The word “*kareem*” = “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*. In summary: *bounteous, and of multiple uses/ effects*.

¹⁶ The “ظالون” = “the injustice-doer,” as “الظلم” = “injustice.”

¹⁷ The English word “*wisdom*,” inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent “*bekmah*.” See the *Lexicon* attached to this *Translation*, for an exposition of the word “*bekmah*.”

¹⁸ The word “*unbelieves*,” in its *intransitive* sense hence “*unbelieves (in)*” means: rejects the belief in, in this case, the thanks for Allah. That is being an *ingrate* with respect to Allah's countless boons on him, of say: *life, health, hearing seeing, etc.*

¹⁹ The word “يعظه” rooted in “وعظ” = “*exhorted*” or “*admonished*,” and “موعظة” could mean: *exhortation or admonition*.

²⁰ The phrase “my little-son” is by way of endearment.

²¹ The Arabic word “عام” has no English equivalent *per se*. There is only one word for *سنة*. In Arabic there is “عام,” “حَوْلٌ,” “حِجَةٌ,” and “سَنَةٌ” each with a *difference*. Here “عام” is in reference to a *year with a specific significant event in it*, beginning any day within the year; whereas “سنة” is a *year with reference to a beginning of a specific month and an*

that let-thank [you ^s] for Me and for your ^t begetter-parents and to Me (is) the destiny.	إِلَى الْمَصِيرِ ﴿١٥﴾
15. And <i>en(if)jabadaka</i> (both exerted their utmost mental/ physical and possessional efforts fighting you ^s) on that [you ^s] partner (deities) by Me what not for you ^s by it ^x a knowledge then let-not [you ^s] obey them both; and let-accompany [you ^s] them both in the world a <i>ma'aroofan</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim); and <i>ettabe'a</i> (let-closely-follow [you ^s]) path (of) whom ^p [be] <i>anaba</i> ²² ([he] returned-penitent) to Me; afterwards to Me (is) your ⁿ return; then <i>ona'bbe'o</i> ([I] inform by piece-of-significant-and-availing-news) you ^b by what you ^c were working.	وَأَنْ جَاهِدَكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾
16. O, my little-son, ²³ verily it ^w <i>en(if/albeit) tako</i> ²⁴ (it ^w be) a <i>methgala</i> (weigh/ burden/ equipoise) seed ^w of mustard so be[it ^w] in a rock ^w or in the Heavens ^w or in the Earth ^w <i>ya'atee</i> ^x (brings/ causes to come) ^{x25} by it ^w Allah; verily Allah (is) <i>Lateefon</i> ²⁶ (fine/ subtle/ gentle and protector) Proficient.	يَبْنِيْ اِنْهَا اِنْ تَكْ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰٓاْتِهَا اَللّٰهُ اِنَّ اَللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿١٧﴾
17. O, my little-son, ²⁷ <i>a'qem</i> ²⁸ (let-[you ^s] up-to-fulfill the Prayer ^w and let-command [you ^s] by the <i>ma'aroo'fe</i> (popularly acceptable and not <i>Sharey'ah</i> disapproved maxim) and let restrain [you ^s] <i>a'n</i> (regarding) the <i>munka're</i> (rationally/- <i>Sharey'ah</i> unacceptable deed/say); and <i>issber</i> (let-hold on patiently [you ^s]) on what betided you; ^s verily <i>tha'leka</i> (afar-that-it/ that) ^x (is) of the matters' resolve.	يَبْنِيْ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاَصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزَمِ الْاُمُوْر ﴿١٨﴾
18. And let-not <i>tossa'eer</i> ([you ^s] <i>baughtily-cant</i>) your ^t cheek for the mankind; and let-not [you ^s] walk in the land ^w struttingly; verily Allah loves not every swaggerer-/strutter-boaster.	وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّ اَللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴿١٩﴾
19. And <i>eqssed</i> (let-moderate/ abate) [you ^s] in your ^t walk and let-soften [you ^s] of your ^t voice; verily <i>viler</i> ²⁹ (of) the voices surely (is) the donkeys' voice.	وَاَقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ اِنَّ اَنْكَرَ الْاَصْوٰتِ لَصَوْتُ الْحَمِيْرِ ﴿٢٠﴾
20. Have not seen you ^z that Allah subjugated for you ^b what (are) in the Heavens ^w and what (are) in the Earth; ^w and <i>asbagha</i> ([He] <i>amply provided</i>) on you ^b His boons ^{w30} apparently/openly ^w and hiddenly; ^{w31} and	اَلَمْ تَرَوْا اَنَّ اَللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرًا وَبَاطِنًا وَمِنْ

ending by a specific month every time all the time. As to “حول” = anniversary of any special event; and “حجة” = lunar-year.

Although generally all are loosely used synonymously or interchangeably. See الفرق اللغوية، لأبي هلال العسكري.

²² The word “أَنَابَ” means iteratively returned penitent. See الرأغب.

²³ The expression “my little son” is an Arabic tongue expression of endearment.

²⁴ *Tako*=*ta'kon* but shortened for resoluteness and assertiveness.

²⁵ That is to say: He brings it.

²⁶ The word “لطيف” = “زَفِيق” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

²⁷ See footnote 4398 above regarding endearment.

²⁸ That is you^s are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer.

²⁹ The word “أَنَكَرَ” is a superlative adjective. There is “نَكَرَ” “أَنَكَرَ” and “الْأَنَكَرَ” vile, viler and vilest respectively. I believe here, and Allah is knowinger, “أَنَكَرَ” is “viler.” Albeit some say: “الْأَنَكَرَ” vilest.

³⁰ See the Lexicon attached to this Translation for “bekma.”

³¹ See the Lexicon attached to this Translation for “ne'amal” (“boon”)

of the mankind who ^p [be] disputes in Allah by other than a knowledge and nor a <i>hudan</i> (divine-guidance) nor a book illuminator.	النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٢٠﴾
21. And if (<i>had been</i>) said for them: <i>ettabe'ao</i> (<i>let-closely-follow you^z</i>) what Allah descended, they ^z said rather <i>natta'be'o</i> (<i>[we] closely-follow</i>) what we found on it ^x our fathers; lo, while albeit ³² [was] the Satan inviting them to a torment (<i>of</i>) the <i>Sa'ere^w</i> (<i>intensely kindling Fire</i>). ^w	وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَّلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ﴿٢١﴾
22. And whoever [be] consigns his face ³³ to Allah while he (<i>is</i>) a benefactor then <i>qad</i> (<i>already and affirmatively</i>) <i>istam-saka³⁴</i> (<i>[be] assiduously-held-on</i>) by the knot, ³⁵ the <i>wothqa³⁶</i> (<i>assuredly-intact</i>), ^w and to Allah (<i>is</i>) the matters' result.	وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَنَقَبَةُ الْأُمُورِ ﴿٢٢﴾
23. And whoever [be] unbelieved then let-not sadden you ^g his unbelief; to Us (<i>is</i>) their return; then <i>nona'bbeo-hum</i> (<i>[We] inform by piece-of-significant-and-availing-news to them</i>) by what they ^z worked; verily Allah (<i>is</i>) Omniscient by the chests' possession.	وَمَنْ كَفَرَ فَلَا تَحْزَنْكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾
24. <i>Numatte'ao</i> (<i>[We] let relish the transitory worldly delights by</i>) them a little; then <i>[We]</i> compel them to a harsh torment.	نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾
25. And <i>la'en</i> (<i>indeed if</i>) you ^h asked them: Who ^a created the Heavens ^w and the Earth; ^w surely assuredly ³⁷ say they: ^z Allah; let-say [<i>you^s</i>]: the praise (<i>is</i>) for Allah; rather most (<i>of</i>) them not know they. ^z	وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾
26. For Allah what (<i>are</i>) in the Heavens ^w and the Earth; ^w verily Allah, He (<i>is</i>) The Rich The <i>Hameedo³⁸</i> (<i>He Who is multitudinously praised, He Who is multitudinous praiser</i>).	لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾
27. And if verily only in the Earth ^w of a tree ^{w39} (<i>are</i>) pens; and the sea supplies it ^x from after it ^x seven seas not (<i>would have</i>) exhausted Allah's words; ^w verily Allah, (<i>is</i>) Mighty <i>Hakeemon⁴⁰</i> (<i>infinite bekemah⁴¹ Possessor</i>).	وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَنْهَارٍ مَا نَفَذْتُ كَلِمَتَ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾
28. Neither your ⁿ creation and nor your ⁿ resurrection except, like a one-she ^y self; ^w verily Allah (<i>is</i>) <i>Sameeon</i> (<i>Acute-Hearer/ Enabler of others to bear, favorable Answerer to prayer</i>), <i>Basseeron</i> (<i>keenly: Seer/ Omniscient</i>).	مَا خَلَقْكُمْ وَلَا بَعَثْكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

³² The construct “أَوَّلَوْ” is made up of three distinct components: (1) “الاستفهام الاستنكاري” = *disapprobatory interrogative*, (2) “و، الحالية” adverbial = “while,” and (3) “لو” = *conditional particle* = “albeit.” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

³³ The expression “his face” means “his entity or his destiny.”

³⁴ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

³⁵ Say Qur'an commentators it's: “لا إله إلا الله” “No an *elaha* (a deity) except Allah,” is “most assuring knot.”

³⁶ The word “الوثقى” is the *feminine* of “الأوثق.” There is no single word in English for “الوثقى” *per se*, “the assuredly intact” seems to me to be the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “الوثقى” certainly calls for.

³⁷ The “ل” in “ليقولن” is a *juratory* “ل” = “ال القسم” amounting to = “التأكيد,” i.e. *affirmation*, expressed by “assuredly”.

³⁸ The word “Hameed” = “حميد” linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

³⁹ That is to say *all the trees*, or anything called tree or of a tree.

⁴⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁴¹ See the *Lexicon* attached to this *Translation* for “bekma.”

29. Have not seen [you^s] that Allah transpierces the night in the *naha're* (between sunrise and sunset) and [He] transpierces the *naha're* in the night and [He] subjugated the sun^w and the moon^x each runs to *ajalen*⁴² (term-limit) *musamma*⁴³ (that which is designated and/or named); and verily Allah by what you^z work (is) Proficient.

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي
النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ
يَجْرِي إِلَى أَجَلٍ مُّسَمًّى وَأَنَّ
اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

30. *Tha'leka* (afar-that-it/that)^x (is) because surely Allah, He (is) The Right; and what you^z invoke of lesser than-/without Him (is) the falsehood^x and that Allah, He (is) The *Aa'leyo* (High beyond description), The *Ka'beero*^x The *Ka'beero*^x (Precedent/Big beyond comparison-/comprehension, Predates/Antedates every-and-all things).

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا
يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

31. Have [and] not seen [you^s] that the *folka*^w (ship/ships)^w runs^w/run^w in the sea by Allah's boon^{w44} to show you^b [He] of His *Aya'te*^w (miracles/signs/proofs); verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (= *Aya'te*) for every *ssabba'ren* (an ever/stout patience-endurer) *Shakooren* (iterative thanker).

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرَى فِي الْبَحْرِ
بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ
شَكُورٍ ﴿٣١﴾

32. And if overlaid them a surge like the awnings they^z invoked Allah, faithfully/sincerely for Him the religion; then *lamma* (when/whence) *najja* (iteratively delivered) them [He] to the desert⁴⁵ (land), then of them (is) a *muqtassid*⁴⁶ (occasional lapses, constant in being dutiful); and not reject by Our *Aya'te*^w (signs/proofs) except every *khattaren* (predetermined-insistent iterative traitor), *kaforen*⁴⁷ (iterative unbeliever/ingrate).

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوُا
اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ
إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا
يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ
كَفُورٍ ﴿٣٢﴾

33. O, you the mankind *ettaqo* (let-reverentially guard you^z not to displease) yourⁿ Lord; and *ikhshaw* (let-reverentially-fear you^z) a day not requites *wa'ledon* (he-begetter) *a'n*⁴⁸ (instead-of) his child and nor a *manlodon* (begotten-child), he (is) a requiter *a'n* his *wa'lede* (he-begetter) a thing; verily Allah's promise (is) right; so let not beguile^w you^b the life^w (of) the world^w and let not assuredly beguile^x you^b by Allah the beguiler.⁴⁹

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَحْشَوْا
يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ
وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ
شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا
تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا
يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

⁴² The word “الأجل” means term-limit, see اللسان.

⁴³ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁴⁴ See the Lexicon attached to this Translation for the word “نعمة,” the next best approximation in English for “نعمة” is “boon.” in fact there is no English equivalent per se for “نعمة,” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

⁴⁵ The word “البر” = “القفار، أي الخلاء من الأرض” literally means “desert,” i.e. furthest from any body of water. Also, “البر” figuratively speaking could stand for “land.” See اللسان.

⁴⁶ The word “muqtassid” = “مقتصد” has several meanings, but in this context Qur'an commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are fulfillers of their invocation while at sea; (2) others say: they continue to be steadfast in their obedience to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they hide disbelief, i.e. they are hypocrites. See القرطبي. However, linguistically, the word “muqtassid” = “مقتصد” means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly “economical.” So, likewise in his worship he tends to be “economical,” doing the least required.

⁴⁷ The word “كفور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

⁴⁸ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

⁴⁹ That is the Satan or his associates.

34. Verily Allah has 'The Hour's^w knowledge; and *youna-ẓẓelo* (*iteratively descends* [He]) the *ghaytha*⁵⁰ (*delightful satiating-and-reviving rain*) and knows [He] what (*is*) in the wombs and not *tadrey*⁵¹ (*profoundly understands*) a self^w what (*would*) [*it*^w] gain tomorrow and not *tadrey* a self^w by which land^w [*it*^w] (*shall/may*) die;^w verily Allah (*is*) Omniscient, Proficient.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ
الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ
غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ
تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

⁵⁰ The word “الغيث” = المطر المنبت للكلأ و المنعش, so is *not* just rain but that kind of rain which is *delightful-satiating-and-reviving* in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “الغيث” could also means the gliding clouds that bring rain.

⁵¹ The word “تدري” is from “دراية” which is *far more reaching* than the simple “knowledge,” as “دراية” extends to having *deep understanding* of the subject matter. +